

## **Leader's Charisma and Dignity in Sight of Pidie Society (A Study in Kembang Tanjong sub-district, Pidie District)**

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### **Abstract**

This research is to examine the bases of leader's charisma and dignity along with the definition of leader's charisma and dignity in sight of Pidie society and also to investigate the base sources of leader's charisma and dignity in Pidie district society. The research was conducted in Kembang Tanjong sub-district, Pidie district. The data was collected through library research and field research. Library research is to gain secondary data sourced in books, prior study, documents and biography of prominent figures. Meanwhile the field research is to gain the primary data with in depth observation and interview. The result of the study shows that Pidie society defines charisma and dignity are related and unseparated from the definition of power and authority. These two elements are bound and they support each another. For them, charisma and dignity are the aura that a leader obligatorily has. A leader who has had the nature of charisma and dignity have the aura which can influence the society to honor him more, fully believe in, whatever he says will be heard by the society. Suggestion, advice, saying, and the spoken words will be the power and the impression for everyone who listens to him and to have strong personality and capability to have a relationship with every group and kind of people with the proper emotion and intelligence level. The study also reveals that the sources of leader's charisma and dignity in pidie society are in the intellectual capability, power and supernatural power, the leader's nature of fairness and honesty, bravery and strictness, and friendliness and generosity.

**KEYWORDS:** charisma, dignity, leader

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### **A. Introduction**

Leadership can be identified as an activity or a capability to influence other people to cooperate in order to get to an expected goal. History shows that there were many events varied and influenced by leadership of the prominent figure. According to Lussier (2009: 316) leadership is a process to influence other people in order to work towards the aim of the organizations. He said that a leader has a meaningful effect entirely to the work of organization. This definition is wholly the same with the definition of leadership stated by Handoko and Robbin (2007: 17). Handoko viewed a leader is a person who is capable to influence other people and has managerial authority. Apart from this, Robbin described leadership as a process influencing a group to reach the goal. From several thoughts above Eddi Purnama (2006: 30) added that leadership is someone's capability to persuade people under his command, so that those people will act as the leader wish to. To from the status, leadership is a complex thing from the rights and obligations owned by someone or an organization and a role which is stuck to the people or the system.

In the context of leadership, a leader's dignity has a tight bound with charisma. According to P. J Bourman (1973: 37), charisma is a special capability which lays in someone sourced at something emotionally-natured (irrational) and stands generally on men's power and capability. Thus it can be said that who has charisma also will have dignity. This condition is caused by the obedience and loyalty of his people fully to the beloved, respected, honored leader. On the other hand, it is not always certain that someone who has power and authority has dignity. Nevertheless, a leader without charisma will probably have dignity on the condition that his leadership gains recognition and assistance in the society. According to Max Weber (1947) power which becomes the core of leadership matter have symptoms called dignity, it means that leaderships is nothing without dignity. However Sikun Pribadi (1967: 8) admitted that the core matter of leadership is obedience, he said that Weber's perspective must be completed with social psychologic view. In addition to functional dignity, there is also a ethical dignity which shines from someone's personality.

Based on the background of the study above, it can be concluded that the research problem of the research is "How is a leader's charisma and dignity in sight of Pidie society?"

## **B. Theoretical Review**

The charismatic leadership theory is based on the nature theory, a theory that is related to men's perception towards phenomenon that happens around them. It is also related to an individual who tries to gain a logic rather than cause and consequence relationship. For example, the reason why the phenomenon happens, they want to relate to something. The result from which it happens (cause & consequences). In the context of leadership, nature theory stated that leadership is a sole nature created by men about other individuals. By using the outline of nature, men characterize leader as a person having natures such as wise, friendly individual, willing to speak a lot, aggressive, understanding and diligent. One of the most interesting theme in the theoretical philosophy of leadership nature is the observation that an efficient leader is generally assumed consistent or stable in making a decision, commitment and his sharp thought.

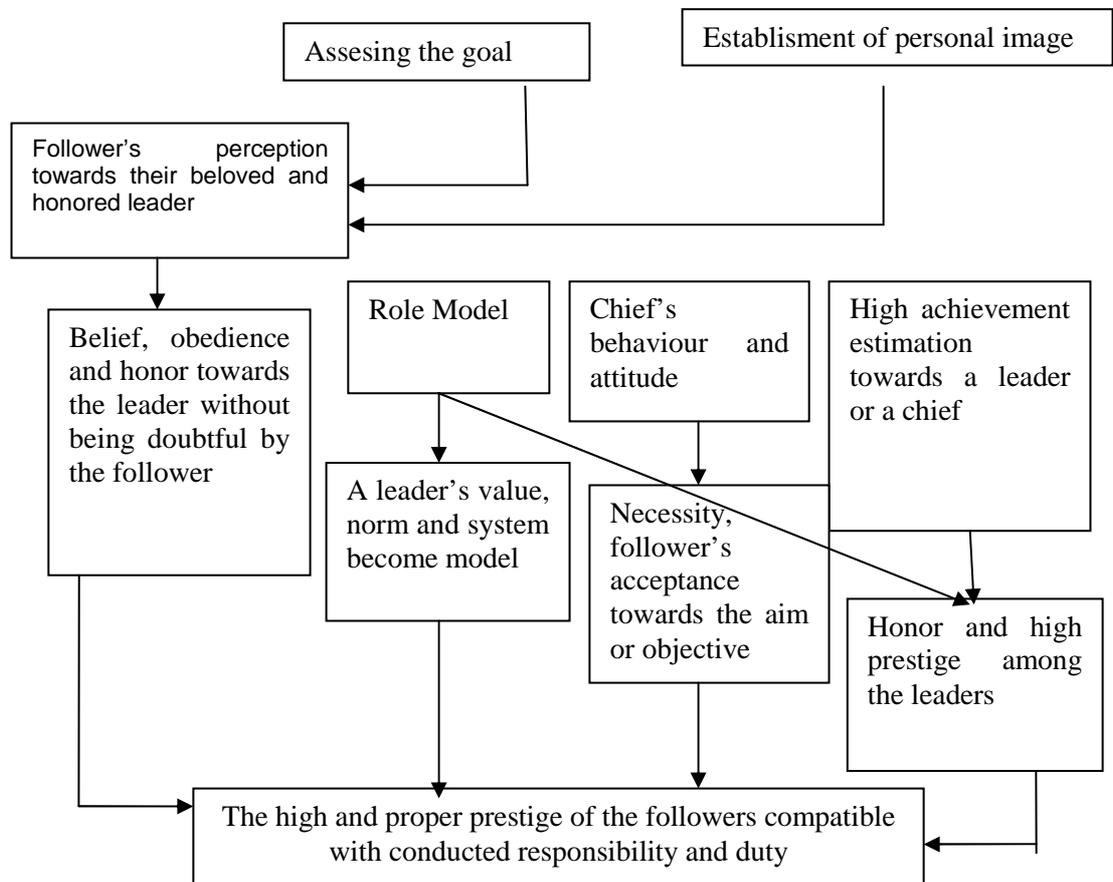
Charismatic leader theory based on Max Weber's view is related to the charismatic concept itself. Weber viewed that a charismatic leader is: "Those who reveal a transcendent mission or course of action which maybe in itself appealing to the potential followers, but which is acted on because the followers believe their leader is extraordinarily gifted." (Weber 1947: 358). In this context, Weber perceived a leader's good deed has charismatic nature in the society that becomes a pillar of success in the society. That kind of leader is called as given, "special gift".

In this research, the writer applies charismatic leadership theory asserted by Robert J. House (1977: 190), he said that if this theory perceived from the aspect of organization management emphasizing from which followers assess the leader's effort as the bravest or the most extraordinary if they observe specific act of the leader while solving the organization problems, for example how he serve the workers, the leader's attitude towards the workers while working on duty inside the organization or the leader's attitude outside the organization. According to House, commonly, there are two kinds of leaders. Thus the one that is discussed a lot in leadership theory is transactional leader. From which this kind of leader motivates his followers to reach the underlined aim in an organization or in society by explaining the role and the

need of instructions. Whereas the second type of it is often termed with transformation leader, this type of leader is frequently perceived to be the same with charismatic leader by social science figures. This type of leader gives consideration towards the need or feeling and development by increasing the awareness of the followers to accomplish a problem or an issue by applying new methods. This type of leader afford to raise the spirit and to give inspiration or motivation to the followers in order to reach the determined goal.

Charismatic leader has ome level of power which becomes the model for the followers, from which some the power gained from the leaders' necessity to instigate other people and also self-estemm, intelectual capability and consistency toward the truth and honorable characteristics. Apart from this factor, House also confirmed that those charismatic leader are very wise in delivering thoughts or the aim that they want to obtain so that they are capable to persuade the followers to do whatever they have planned. Additionally, they also draw a good model by showing a good attitude, values, norms and beliefs they stand for. Therefore, it is not exaggerated that House in this context described the charismatic leaders as a figure of leader that function as the agent of change. Viewing several perspectives above, House then divided three characters or individual characteristics that lay in a figure og charismatic leader so that it is able to influence and define the large or small amount of the follower's support towards a chief or the leader. The three characters are, first is high quality of self-confident, secon is domination, and the third, there is a relation among attitude, moral, and religion ( House 1977: 190)

### Model Of Charismatic Leader According to Robert J. House



### **C. Research Method**

This research was not meant to do a statistic testing including the matters that are formulated, otherwise it is only to give an intimate description about the problem which relates to the data gained in the field and researcher's interpreting. In this sense, the researcher himself or with the support of some other colleagues become the primary research instrument. This research was to aim naturally conducted by creating natural condition from the social phenomenon as a method to understand the social phenomenon itself. Therefore, the methodology used in this research was conducted using descriptive qualitative approach that afford to describe facts in detail.`

#### **Data collection technique**

To gain the data needed, the researcher used research instrument as follows:

##### **a. Interview**

The researcher used interview as the data collection technique which directly allows the researcher to have a depth interview with the informan. The advantage of interview to express the reality of life. What is it thought or failed by people from various aspects of life. Interview method is one of ways to get information by asking directly to whom we interviewed.

##### **b. Observation**

Observation is one of research activity in order to collect data related to the reseach problem through observation process directly in the field. The function of observation is to explain in details the characteristic that happen. Observation in this reseach is conducted to gain information about human behaviour as it happen in the reality. Observation is needed in this reseach as a trace, so it functions as exploration. From the result we have gained a clearer description and instruction how to solve it.

##### **c. Library reseach**

Library reseach aims to compare opinions, information collection about what is examined by exploring books, prior research, documents, and biography of prominent figures related to what is observed.

##### **d. Reseach sample**

In order to gain the data as needed, sample holds a very important role, therefore choosing sample is always examined by representatives. This system defines that reseacher feels assure which sample who is pointed and able to represent Pidie from five villages in kembang tanjong sub-district. Each village that is taken to be sample consists of two villages and the capital of sub-district. Meanwhile from two others are taken from a village that is far from capital of sub-district or rural area. And another village is in the capital of sub-district with the farthest villages. The sample which taken in this reseach consist of various strata that is in five villages in kembang tanjong sub-district with 25 people.

### **D. Data Analysis Technique**

Each primary data gained through observation and interview and also secondary material such as books, literatures, documents and biography of prominent figures that is related with this research. Then data was concluded by dividing it based on the

type of material in order to make it easier in writing this research which well composed, and then the data which is composed in sentences is arranged systematically, the writer will do the process of data analysis, data assesment and discuss it by doing comparison among theories, opinions of the expert which related to this reseach. Finally, the writer would take conclusion of what he has gained. For the next step, th writer collected in to scientific essay which is arranged systematically from the discussion that relies on the aim of the research.

## **E. Result and Discussion**

### **1. Charisma and Dignity in sight of Pidie society.**

Based on the research result in the field, it can be taken some perspective related to charisma and dignity among Pidie society. Pidie society perceives charisma and dignity to have relation each other and it can not be separated from the definition of power and authority. These two elements are bounded and supported each other. According the society, power is an essential element in the life of the people. Power always exists at the society from the simple strata to the complex one. Men have to admit what has become natural (*Sunnatullah*) in men's life. Power can not be fairly divided to all people. Therefore it appears the definition of the basic of power itself, it is a capability to persuade other people as what the power holder wants. The people's opinion is the same as the expert in social science such as Max Weber perceived power is the chance of someone or a group of people to give awareness to society about their wills and their capabilities and also use it in order to against certain people or a group of people. The power existence depends on those who have capabilities to smooth the influences and others who receive influences in the condition of one's free will or necessity.

If it is compared the views of the scientists with the view of one of prominent figure in Pidie district , so it can be related that power always appears in various form and sources along with the changes of the society. Nevertheless, the designs that appear are always concentrated on a general design that is the shape and the power system always adjust itself with the custom and behavioural patterns in a society. The which takes control will not last long if the power is not supported by the society.

However, power will not be meaningful unless it is carried real authority to take certain decision under the authoritative power that it has. Right is something that is admitted by the people and always materialized if one gets recognition or legitimation. Therefore, authority is more like having capability to use power, of which will give meaning if it gets entire recognition (legitimate). Thus, authority involves a social system value through which the authority used. On the other hand, the authority becomes more effective if it is supported by a real power. Both of them support each other even though authority is more aften admitted by the society and the power itself does not lay in one hand.

Someone will be assumed having charisma and dignity if he has authority to act as a leader and guide the society. To be a good leader, people must have charisma and dignity, not because assumed to have power or to be one other people afraid of for having power. It cannot be denied that sometimes power have violence, yet it does not mean power is power. Power does not need violence if it is related to charima and dignity. Charisma and dignity will occur from people's feeling of whom

will be shrank, not afraid, honor not yellow-livered. A leader who has charisma and dignity will be easy to do the will and the wish for the sake of the people not for the sake of personal and his family.

A leader's charisma and dignity among the people of the society will bring obedience without the compulsion from others and the obedience only will be gained if the leader's power suits with the value of the society. Therefore, charisma and dignity can be transformed as a power which shines from a leader because of the gifts that he has so that it comes obedience without compulsion to him. Teungku Muhammad Daud Beureueh will always be considered as a role model of a leader for the people of Pidie society. They assume that he had the charisma and dignity as a leader not only among the people of Pidie, but also for the entire people of Aceh. As said by one of elite in Pidie district about Teungku Muhammad Daud Beureueh's young age, he did communal work with the people of Sigli to clean the river for irrigation. He showed up as a leader who was not only to rule but also directly involve and cooperate with the people. To see the leader work together with them, nobody was brave to stop working and to rest before getting his instructions. Until finally the communal work finished.

A few thoughts resulted from the interviews can be concluded that for Pidie district society, the leader's charisma and dignity is the aura that a leader must have. In the spiritual science, men's charisma and dignity can be clearly seen, thus men who have lost their charisma and dignity must open their aura of charisma and dignity. Unless it is opened, the negative impact from the covered aura will make a man will be abused, insulted, even isolated from the social life.

A leader who has owned the nature of charism and dignity will have the aura that can persuade people to honor him more, to see as they believe, every word of his will be heard by the people. Suggestions, advice, utterances and commands will be the power and the impression for every person who listens to him. To the people, a leader is similiar to a magnet who is able to attract people around him to listen, fully comprehend, and obey to every word of his. Thus, charisma is like the invisible aura, a charismatic person usually has a strong personality and will to communicate with the people around him with a proper emotion and intelectual level. Meanwhile, dignity is like a power that shines from someone because he has extraordinary gifts so that it comes obedience without compulsion to him.

## **2. The Sources of Leader's Charisma and Dignity**

Pidie people's view explains that there is the formal leader and informal leader. Although both are from different track, their basic concept is not really different in sight of pidie people. thus, the question raises from that view, what kind of factors and sources that create the leader has the charisma and dignity in sight of society? Study answers that the sources and the factors of leader's charisma and dignity may not be seperated from the culture of the society, so that it can be classified by the following part namely:

### **1. Intellectual Ability**

First source of the charisma and the dignity in sight of pidie people is intellectual capability, it refers to the individual's knowledge and education. Pidie people view the intellectual capability as the main source of the leader. Intellectual ability in this context is defined as ability and knowledge belongs to individual which is considered as the useful power in implementing the spiritual and the custom value. This paradigm is basically influenced by the rate and the quality of the spirituality leader (in a broader sense) in society. Their knowledge reflects the prosperity, intellectuality, happiness, and the welfare, so that, the society consider all those characters as the model.

In sight of society, knowledge is not necessarily considered as the source of the leader's charisma and dignity if it is not implemented in accordance to exemplary. The more knowledge that the leader has, the more arrogant he/she leads, either the knowledge was resulted by modern education system, if it doesn't create attitude, values, personality which is liked by society, and unable to practice the spiritual and custom value, it will not create the charisma and dignity to the owner.

The spiritual leaders in pidie people are the elites who have the substantial role in the society. They are not only have a role as the community center (*meunasah*) elders and the preachers in the mosque who were born from spiritual tradition, as the pious person and the learned person, they are also as the model of the society. They are convenient with society because they come from the farmer. They are easily communicate with the society. After graduating their study in traditional islamic boarding schools, they prefer to go back to society and build the islamic school in their village, in order to present the centre of education there. Because they have the high knowledge about religion, they affect well not only their students, but also the society.

According to the people, the role model is Teungku Muhammad Daud Bereueh, he was Aceh's hero, the spiritual leader as well as the developer of Aceh education. The background of education of Teungku Muhammad Daud bereueh is traditional islamic school or named *Pesantren*. However, he was able to renew his education not only knew about the religious insight, but also the general science. In Blang Paseh, near by Sigli city, there is the school named Madrasah Saadah Adabiyah, it is the manifestation of the renewal that he had done, the school does not only teach the religious knowledge, but also the general science such as mathematics, english, ect.

The intellectual ability and the rate of knowledge do not only affect the charisma and the dignity of the previous spiritual leaders in the past, but also affect the dignity and the charisma of the contemporer spiritual leaders nowadays. In Pidie people understanding this context does not work in the ability and the knowledge of previous spiritual leaders only. However, for the present context, the Pidie people has the similiar sight as used to, the spiritual leaders are still as the intellectual figure who have the role and influence to the society. They become the model and the guide for the society in resolving all the problem happened. In addition, they become the place for asking question, and place for focusing of attention and hopes, the source of their charisma and dignity is from the renewal idea which comes from the knowledge, the requirement is the knowledge can give the benefit and increase the implementation of spiritual value and custom, and its benefit is perceived by people.

## 2. The Power and The Magic

The second source of the leader's charisma and dignity in sight of Pidie people is about the power and the magic. The power and the magic is the powerful strength or the authority which can create an amazing matter, or the authority to create something strange. The magic is not defined as the invulnerability, even though the invulnerability is a part of the magic. The magic in view of Pidie people is not about abstract matter. However, it is about concrete and clear matter. It was explained by the informants, according to them, Pidie people look at the purity of person (the nice manner person) as the source to know his/her magic. He/she shows her/his magic by using a stick or *rencong* (traditional knife). Their view in seeing every stuff consider as the stuff which has soul and can move and be moved by human. Human can strengthen himself/herself by mastering the power lives in those stuffs.

The view above can be supported clearly if it is associated with people's view about Teungku Muhammad Daud Beureueh, he has the magic by using stick in leading the people. stick is identified as the stick of sacred parson. Once upon a time Teungku Muhammad Daud Beureueh led his people to clean the river (Krueng Baroe) in Sigli city, he often hit the lazy people by using the stick and said "this is the stick of Teungku Chik di Pasi."

In sight of Pidie people, the charisma and the dignity of the leader could be shown by the magic and the personality excess, the people usually name it as sacred (*Keuramat*). In their view, the *Keuramat* person is the one who close to Allah SWT. The people consider the *Keuramat* person by associated his/her with the event around. for instance, the story conveyed by society about the stealer who stole in the house of the spiritual leader, he could not find the way to go out from that house until he apologized to the houser in the morning.

The individual purity means the ability to secure himself/herself from uncovenient treatment (physical purity) and always perform the good deeds ( dan selalu melakukan kebaikan-kebaikan (inner purity). According to the people, in the past, the characters of the holy person or *keuramat* are wearing the headdress, walking by bowing her/his head, and avoiding to see around in order to prevent himself/herself know about improper matter. The Pidie people think Abu Usman Kuta Krueng is part of those catagorize. In addition, he is viewed as the spiritual leader as well as charimatic leader in the Pidie people.

## 3. Attitude and Personality

In sight of Pidie people, the attitude and the personality become the main factors considered as the source of the leader's charisma and dignity. According to the people the source of charisma and dignity is classified in several characters associated to leader's personality. The characters are as follows:

### a. Righteous and Honest

The righteous and Honest are the third source of the leader in sight of Pidie people. the leaders must be righteous in their action. Pidie people view the righteous and honest attitude appear when the leaders overcome the conflict in the society, the

leader will be fair and indiscriminate in solving the conflict even to their family and relatives. That habit occurs particularly in people of Pidie regency, in actual, the conflict or the problem occurs in villages will be solved by head of village *Geuchik*, by elder committee or *Tuha peut*, *Tuha lapan* as well as others functionaries. This problem solving model is used in the whole Aceh.

There are custom institutions in Pidie regency, they are maintained not only in Pidie but also in the whole Aceh. Those local institutions such as *Imum mukim*, *Geusyik*, *Tuha peut*, *Tuha lapan*, *Imum meunasah*, *Kejtrun blang*, *panglima laot*, *peutua laot*, *peutua seuneubok*, *harua peukan* and *Syahbandar*. The leaders of the mentioned institutions have great role and function in the society. They also have authority in solving the conflict raises in the society. The main principle of solving the conflict is organizing the traditional discussion peacefully, it is implemented in village or resident context. The existence of *Geuchik's* authority and *Imum mukim* in solving the matter peacefully in the society context affect the conflict parties positively, the effect is create the harmony and peace among families and avoid from the long revenge sentiment.

In *Gampong* or village, *Geuchik* is considered as the leader due to his/her wisdom, exemplary, and ability to lead. As the trustworthy person, he/she is selected by the government to hold the mandate and account to lead *Gampong*. *Geuchik* is not only expected by the people to be able to lead *Gampong*, but also understand about religious law as the greatest part in society. Moreover, *Geuchik* must well know the relationship among people, the history of people, and the large area people in the village have. The most important matter is he/she well understand about custom and law which are implemented in the *Gampong* (the functionary of Adan village, Dayah village, Arah village, Ie Leubeu and Kambuek village, in Kembang Tanjong sub-district, interviewed on 12 August 2013).

According to people in Pidie Regency, The leader's charisma and dignity will appear when he/she will be able to solve the problem righteously and honestly. In contrary, the charisma and the dignity of the leader will collapse when he/she is not righteous and honest in solving the problem. For instance, if the case occurs in the village is solved unfairly and dishonestly, moreover the case is brought along to sub-district government, it will weaken the charisma and dignity of the leader in *Gampong* in sight of villagers. The villagers will not trust the *Geuchik* anymore caused he/she is not able to solve the case such as the dispute of land. That case is counted by the sub-district government because it is unfinished in *Gampong*. According to sub-district leader, that case is unfinished in village because of the *Geuchik's* unfairness and dishonesty, *Geuchik* has relationship with one of two side in the conflict (functionaries of Adan village, Dayah village, Arah village, Ie Leubeu and Kambuek village, interviewed on 15 August 2015).

In sight of Pidie people, the leader's righteous and honesty is associated with the concept of leadership in Islam where the leader has honesty and fairness in solving the case as the Sharia or Islam law says. It needs to be underlined in order to prevent the leader dissipate and deviate the mandate which has given by Allah SWT (God) to empower muslim people. The power for leading people is a mandate from Allah. For Pidie people, the scope of fairness and honesty is not only in accomplishing the case, it has the broader scope where the fairness fits up the leader who are good not wicked,

the wicked person is defined as the person who disobey Allah's command such as prayer, and the person who break the promise, lie, and neglect Al-quran and Al-Hadist ( the functionaries of *Gampong* Adan, Dayah, Arah, Ie Leubeu dan Kambuek, Interviewed on 11 August 2013)

The fairness and honesty of the case accomplishment purposes to create the harmony in people scope. The harmony will be gained with certain ways. Usually, Pidie people often conduct the folk ceremony (*Peusijuk*), the certain festivity, or the sacrifice fine to bring the harmony back in the middle of the village. In Pidie people cosmology, the principle of the harmony considered as the most important factor. For instance, the house is built as the harmony principle by existence of *Tiang Inong* or the woman pillar and *Tiang raja* or the king pillar. Both pillar stand face to face and penetrate up and reach to *Rumoh inong* as the husband and wife room. The harmony principle in Pidie people is brought along to *Gampong* as the broader scope of personal family.

Nowadays, it is not only in the scope of Pidie, but also in whole Aceh, the faith of people to the charisma and dignity of the leaders decreases. This is caused by the leader itself, they deviate and act againts the religion and people wish, such as corruption, manipulation, moral decadency of morality, ect. Many leaders in Aceh demonstrate amoral behaviors, and it become the daily phenomenon. That is shown by the media to the people. the current leaders do not consider his/her position as the mandate which must be accounted either to the people or to Allah SWT. This kind of attitude has enacted the leaders as the individual who break the mandate of people and act unfairly and dishonestly in leading society. Futhermore, the leader who obtain the position by money politic will deviate more, because he/she buys the position, as the result, the asset to buy the position should be back.

### **b. Courageous and Firm**

Courage and firmness are the pride characters defined by Pidie people. They grow those characters in their kids since born. After 40 days since the baby born, either baby girl or boy is habitually held the ceremony for them called down to earth ceremony (*Peutron aneuk*), it is followed by a few tradition ceremonies. The procession for the baby girl and boy of this ceremony is cleaving the coconut above the baby's head after covering the head by the cloth. It is continued by cutting banana tree with the exclusive blade, only for the boy. And the ceremony for the girl is contunued by sweeping the terrace until it is clean. The philosophy of those custom ceremonies is to grow the courageous personality for the kid until they grow up, Particularly for defending the truth.

Teungku Muhammad Daud Beureueh has more charisma and dignity because he owns the courage. In sight of Pidie people, he is consistent in fighting for the truth, and steady to receive any consequence in fighting for the truth. He is firm to stand in his faith, and not easy to accept any enticement for weakening his struggle. He refused the luxurious house, the elegant cart, and any others enticement from the new order regime. In consequence, he preferred to live in Beureunun mosque as the place for living and serving the people. the characters and comitment are owned by Abu Beureueh remind the people in Pidie and the whole Aceh about his charisma and dignity. Acehnese feel loss and crave the figure like Abu Daud Beureueh. (Villagers

of Adan village, Dayah village, Arah village, Ie Leubeu and Kambuek village, interviewed on 21 Agustus 2013).

The Pidie people are also proud of Teungku Abdullah Syafie's courageous and firm. Pidie people opine that his characters is bequeathed by Abu Daud Beureuh. Abdullah Syafie or in the other famous name in Pidie people called Teungku Lah, this man is the courageous and firm leader. He is the former GAM combatant who had served mostly in struggling for justice and prosperity for Acehnese in order to make them more dignified in their own country. He passed away when fighting Acehnese's right. He is popular in Pidie people as the courageous, firm, and populist GAM commander. Under his command, GAM (before MoU Helsinki 15 August 2005). Futhermore, he is also known as the humble guy. His life mostly spent in the jungle only for leading Acehnese's struggle. Tengku Lah dan his attitude still memorized by Pidie people until today. The figure like Tengku Lah always be expected by people, especially in the crisis leader era as nowadays. (Functionary Adan village, Dayah village, Arah village, Ie Leubeu and Kambuek village, interviewed on 23 August 2012).

The both leaders figure and their attitude above as the pride of pidie people has supported the theory of transformational leadership by Bass and Avolio (1994) which defines the transformational leadership as the effect of the leaders to their followers. The followers perceives the faith, pride. Loyalty, and respect to their leader, and they are encouraged to do more than what they have to do. Yulk (2005) states the similiar theory which is the transformational leadership is the process where the leaders along with their followers put up theirselves in the higher morality and the higher motivation (Razali Mahyuddin and friends 2007: 235).

### **c. Kind and Generous**

Neither the rich nor the poor can empower their influence regarding to charisma and dignity context. It means The charisma and the dignity is not about riches or status. Yet, it is about kindness and generosity. This perspective grows in the poor people thought and unrepresent the whole level of society. However, The generosity and kindness are the main factors of Invidual's charisma and dignity. The people often put Kind and generous person as the leader in their scope. For instance, in Pasi ie Leubeu village, Arah village as well as Adan village, The society often select and trust the kind man to be as *Geuchik*, *Mukim*, or the leader of lot (*Dusun*), due to the both characters above.

In sight of Pidie people, the leaders is considered by his/her generous character which means willing to help people. In the other hand, the kind character is perceived as the humane the in facing people , the absence of roughness, and not easily be dispiteful. The people explain the list of characters which the leaders must have, as follow; The leader never attempt to hurt other people when advising, The leader serves the people indiscriminately, the leader will sit together with people and serve them regarding to their expectation personally or their expectation generally, the leader tell them the important and tell them what the people must do for the better people in general. Those characters are yearned by people because there is example in leader's behavior. That kind of leaders always behave based on what the religion

commands. (The functionary of Adan village, Dayah village, Arah village, Ie Leubeu village and Kambuek village, interviewed on 23 August 2012).

According to the people, those characters are naturally live the personal leader, not artificially grows. Those characters may not be categorized as the money politic character or public image creation which is very popular nowadays when the election season begun. The practices as explanation above has been grown as the culture because of the lust of ruling and leading. They are totally different with kindness and generosity which is grown naturally in certain individual, and that kind individual has never plan and expect to be praised or selected to be the leader. His/her character is not because of money politic or politic image creation. The person who has the kind and generous character never beg to be given the power to him/her, in fact, the people willingly ask them to lead because of his/her characters. It is different with politic image and money politic which is planned well and purposed to reach the power.

According to the people's view above, it can be concluded that the kindness and generosity are the source of the leadership which can increase the rate of charisma and dignity owned by the leader. That kind of character has been grown in individual naturally, it may not be grown artificially only for creating politic image as occurring nowadays regionally or nationally.

## **F. Conclusion**

The power is a part of Allah's provision in social life. However the power should have the basic of rightness and legitimation. Without both of them, the authority or the power will stand with the compulsion. The power legitimation born the charismatic and prestigious leader in sight of society, he is trusted and legitimated by people voluntary, not forcibly.

This study shows that there is the dominant relationship between the leader with charisma and dignity and the sources of the charisma and dignity itself in Pidie society scope. The sources of charisma and dignity form a unity. And the sources are the knowledge reflects the ability and intellectual, the magic means the purity, the prosperity, and the power, as well as others personality such as courageous, firmness, honesty, righteous, generosity and kindness.

The study also concludes that the concept of leadership in sight of Pidie society clarifies one type of leadership named the charismatic leadership. The charismatic leader is viewed by his/her followers as the person who has special ability which is sourced from the emotional matter and irrational matter. (Sometime by the task of history, and sometime by the God's grace) as well as stood on the power and ability of human being naturally. Therefore, it can be considered that the person with charisma and dignity is caused by the obedience and loyalty of his people fully to the beloved, respected, honored leader.

The basic of leadership in Pidie people is Leadership religious, although this basic does not present the individual based on the emosional or limitless. The limitation is determine by the capability of the leader to stand together in the religious scope. So that, the individual cult in Pidie district scope is characterized emotional-rasional. The leader will be cult, charismatic, and prestigious as long as he reflects

and practice the religion and custom value. Pidie people has been influenced by modern culture, nevertheless they never leave their traditional culture. The transformation occurs either in social, politics and economy aspect, not in the value of social culture, social politic and religion which is standing constantly. The leader may be possibly changed, but the view of people about the charisma and the dignity of the leader still stand on the basic of those values.

The leadership crisis occurs in Pidie district is caused by the lack of obedience, the concept of charisma and dignity and their source live in the traditional concept of Pidie district society. This circumstance is not necessarily describe that the present leaders is not acceptable for the Pidie society. However, they have to comply the requirements which is established in the society value. The formal functionary which is legitimed by the God will get the admission from the society if his/her leadership orientation is custom and religious value. It will raise the obedience and voluntary from the conscience and awareness of Pidie society.

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